

[1]

THE

Solemn LEAGUE and COVENANT,

Commonly call'd

The Scotch Covenant.

WE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesſes, Miniſters of the Goſpel, and Commons of all ſorts, in the Kingdoms of *England*, *Scotland*, and *Ireland*, by the providence of God living under one King, and being of one Reformed Religion, having before our eyes the glory of God, and the advancement of the Kingdom of our Lord and Saviour Jeſus Chriſt, the honour and happineſs of the Kings Majeſty and his Poſterity, and the true publick liberty, ſafety, and peace of the Kingdoms, wherein every ones private condition is concluded: And calling to mind the treacherous and bloody Plots, Conſpiracies, Attempts, and Practices of the Enemies of God, againſt the true Religion and Profeſſors thereof in all places, eſpecially in theſe Three Kingdoms, ever ſince the Reformation of Religion; and how much their rage, power, and preſumption, are of late, and at this time increaſed and exerciſed; whereof, the deplorable eſtate of the Church and Kingdom of *Ireland*, the diſtreſſed eſtate of the Church and Kingdom of *England*, and the dangerous ſtate of the Church and Kingdom of *Scotland*, are preſent and publick Teſtimonies; We have now at laſt (after other means of Supplication, Remonſtrance, Proteſtations, and Sufferings) for the preſervation of our ſelves and our Religion from utter ruine and deſtruction, according to the commendable practice of theſe Kingdoms in former times, and the example of Gods people in other Nations, after mature deliberation, reſolved and determined to enter into a mutual SOLEMN LEAGUE AND COVENANT, wherein we all ſubſcribe; and each one of us for our ſelf, with our hands liſted up to the moſt high God, do ſwear:

I.

That we will ſincerely, really, and conſtantly, through the grace of God, endeavour in our ſeveral places and callings, the preſervation of the Reformed Religion in the Church of *Scotland*, in Doctrin, Worſhip, Diſcipline, and Government, againſt our common Enemies; the Reformation of Religion in the Kingdoms of *England* and *Ireland*, in Doctrin, Worſhip, Diſcipline and Government, according to the word of God, and the examples of the beſt Reformed Churches: And ſhall endeavour to bring the Churches of God in the Three Kingdoms, to the neareſt conjunction and Uniformity in Religion, Confieſſion of Faith, form of Church-Government, Directory for Worſhip, and Catechizing; that we, and our poſterity after us, may as Brethren live in Faith and Love, and the Lord may delight to dwell in the miſt of us.

I I.

That we ſhall in like manner, without reſpect of perſons, endeavour the extirpation of Popery, Prelacy, (that is, Church-Government by Arch-Biſhops, Biſhops, their Chancellors and Commiſſaries, Deans, Deans and Chapters, Arch-Deacons, and all other Eccleſiaſtical Officers depending on that Hierarchy) Superſtition, Herieſie, Schiſm, Prophaneneſs, and whatſoever ſhall be found to be contrary to ſound Doctrin, and to the power of Godlineſs; leſt we partake of other mens ſins, and thereby be in danger to receive of their plagues; and that the Lord may be one, and his Name one in the Three Kingdoms.

III.

We ſhall with the ſame ſincerity, reality, and conſtancy, in our ſeveral vocations, endeavour with our Eſtates and Lives mutually to preſerve the Rights and Priviledges of the Parliament, and the Liberties of the Kingdoms, and to preſerve and defend the Kings Majeſties perſon and Authority, in the preſervation and the defence of the True Religion, and Liberties of the Kingdoms; that the world may bear witneſs with our Conſciences of our Loyalty, and that we have no thoughts or intentions to diminiſh his Majeſties juſt power and greatneſs.

IV.

We ſhall alſo with all faithfulneſs endeavour the diſcovery of all ſuch as have been, or ſhall be Incendiaries, Malignants, or evil Inſtruments, by hindring the Reformation of Religion, dividing the King from his People, or one of the Kingdoms from another, or making any Faction or Parties

amongst the People, contrary to this **LEAGUE AND COVENANT**; that they may be brought to publick Tryal, and receive condign punishment, as the degree of their offences shall require or deserve, or the Supream Judicature of both Kingdoms respectively, or others having power from them for that effect, shall judge convenient.

V.

And whereas the happiness of a blessed Peace betwixt these Kingdoms, denied in former times to our Progenitors, is by the good providence of God granted unto us, and hath been lately concluded and settled by both Parliaments; we shall each one of us, according to our place and interest, endeavour that they may remain conjoyned in a firm Peace and Union to all posterity, and that Justice may be done upon the wilful opposers thereof, in manner expressed in the precedent Article.

VI.

We shall also, according to our places and callings, in this common Cause of Religion, Liberty, and peace of the Kingdoms, assist and defend all those that enter into this **LEAGUE AND COVENANT**, in the maintaining and pursuing thereof; and shall not suffer our selves, directly or indirectly, by whatsoever Combination, Perswasion, or Terror, to be divided and withdrawn from this blessed Union and Conjunction, whether to make defection to the contrary part, or to give our selves to a detestable indifferency or Neutrality in this Cause, which so much concerns the glory of God, the good of the Kingdoms, and the honour of the King; but shall all the days of our lives, zealously and constantly continue therein, against all opposition, and promote the same according to our power, against all lets and impediments whatever; and what we are not able our selves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed: all which we shall do as in the sight of God.

And because these Kingdoms are guilty of many sins and provocations against God, and his Son Jesus Christ, as is too manifest by our present distresses and danger, the fruits thereof; we profess and declare before God and the World, our unfeigned desire to be humbled for our own sins, and the sins of these Kingdoms; especially, that we have not as we ought, valued the inestimable benefit of the Gospel; that we have not laboured for the purity and power thereof, and that we have not endeavoured to receive Christ in our Hearts, nor to walk worthy of him in our Lives, which are the causes of other sins and transgressions, so much abounding amongst us; and our true and unfeigned purpose, desire, and endeavours for our selves, and all others under our power and charge, both in publick and in private, in all duties we owe to God and Man, to amend our lives, and each one to go before another in the example of a real Reformation; that the Lord may turn away his wrath and heavy indignation, and establish these Churches and Kingdoms in Truth and Peace. And this **COVENANT** we make in the presence of Almighty God, the searcher of all Hearts, with a true intention to perform the same, as we shall answer at that great day, when the secrets of all Hearts shall be disclosed; most humbly beseeching the Lord to strengthen us by his Holy Spirit for this end, and to bless our desires and proceedings with such success, as may be deliverance and safety to his people, and encouragement to other Christian Churches groaning under, or in danger of the yoke of Antichristian Tyranny, to joyn in the same or like Association and Covenant, to the glory of God, and the enlargement of the Kingdom of Jesus Christ, and the peace and tranquillity of Christian Kingdoms and Common-wealths.

The Negative OATH.

I A. B. do Swear from my heart, that I will not directly or indirectly adhere unto, or willingly assist the King in this War, or in this Cause against the Parliament, nor any Forces raised without the consent of the Two Houses of Parliament, in this Cause or War. And I do likewise Swear that my coming and submitting my self under the power and protection of the Parliament, is without any manner of design whatsoever, to the prejudice of the proceedings of this present Parliament, and without the direction, privity, or advice of the King or any of his Council or Officers, other than what I have now made known. So help me God, and the help of this Book.

Thus you may see how the inclinations of the Disaffected Party were bent when this **COVENANT** was made, and how solemnly it was taken by many of them, notwithstanding the very Learned and Elegant Reasons given against it by the University of Oxford, (which Reasons, if desired, you may expect in a small time.) How near this comes to our own times, I leave it to the judicious Reader to judge, so that the ill consequences may be avoided.